



العوائق الثقافية لترجمة الفعل "أتى" في نصوص قرآنية مختارة

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ملخص البحث

الفعل "أتى" هو أحد الأفعال الأكثر شيوعاً في اللغتين الإنكليزية والعربية. إذ يستلزم ترجمة الفعل "أتى" إلى اللغة الإنكليزية إدخال تعديلات جذرية في الترجمة. وتكمن إشكالية ترجمة الفعل إلى اللغة الإنكليزية في تعدد معانيه وتوسعه المجازي. وتحاول الدراسة الحالية تسليط الضوء على أسلوب ترجمة الفعل "أتى" كنموذج للكلمات ذات المعاني المتعددة في القرآن الكريم لثلاث ترجمات مختلفة. كما أنها تركز على أهمية المعرفة الثقافية من أجل الحفاظ على جمالية الخطاب القرآني. حيث إن انتقاء المعنى المقصود للفعل يتطلب وجود مترجمين متضلعين في مجال الترجمة وذوي خبرة سابقة للاستخدامات المتعددة في اللغتين الإنكليزية والعربية. ويضاف إلى ذلك أن ترجمة النصوص المقدسة عملية ذات صعوبة لكونها تعاليم ربانية متعددة المدلولات. حيث يواجه مترجموا القرآن الكريم الكثير من العقبات اللغوية والثقافية. وكمحاول للتحفاظ على انسيابية النص الأصلي ولتضييق الفجوة بين اللغتين الإنكليزية والعربية، تتطلب ترجمة الفعل "أتى" إتقان اللغتين - اللغة المصدر واللغة الهدف - ومعرفة متعمقة للمعاني المختلفة للفعل "أتى" وخصوصاً في اللغة العربية للتفاعل مع النص.

Abstract

The verb "come" is one of the most common verbs both in English and Arabic. Its rendition into English necessitates radical alterations in the process of translation. The multiplicity and metaphorical extension of the verb "Come" is a problematic which the current study is devoted to trace back.

The present study attempts to shed much light on the style of translating this particular verb; namely "come", as a sample of multi-meaning words. It is also confined to evaluate three English renditions of the various meanings of the verb COME in some selected verses. To keep pace with the authenticity of the Holy Quran, this paper focuses on the importance of the cultural knowledge in order not to deprive the aesthetic function of the translated texts.

Selecting the appropriate words requires mastering the two languages and having profound knowledge of the various meaning of the verb COME especially in Arabic. In addition, translating Quranic texts is a complex process since it includes God's instructions.

Translators of Holy Quran face linguistic and cultural difficulties. To preserve the fluency of the original text and close voids between the English and Arabic languages, rendering the verb COME demand being acquainted with the source and target languages so as to interact with the text under translation.



١,٨ The Verb Come: Preliminary Remarks

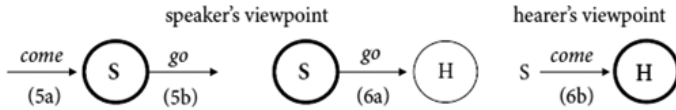
Having various meanings, the verb "come" has been defined differently by several scholars. Annamalais (١٩٧٥) remarks that the verb *come* is a multi-meaning verb which should be treated contextually more than lexically since it has several semantic extension (cited in Wilkins and Hill, ٢١٢ :١٩٩٥).

Biber (١٩٩٩:١٧) and Brinton (١٨١ :٢٠٠٠) agree that "come" is an intransitive verb that needs no object.

Fillmore (١٩٩٧), as cited in Oshima (٢٠٠٦:٢), points out that the English *Come* indicates motion towards «the location at the utterance time, the location at the event time, or the "home base"» of «the speaker or the addressee».

To be one of the movement verbs, *come* denotes basic movement with the whole body (Downing and Locke, ٢٤٠ :٢٠٠٦)

In the same token, Radden and Dirvenare (٢٠٠٧:٢٤) mention that *come* is one of the deictic verbs which depends on the speech situation (i.e. motion towards the speaker).



١) My parents are coming to my graduation.

They also add that the use of the verb *come* gives sense of politeness and sympathy. To summarize the main difference between *come* and *go*, Radden and Dirvenare (ibid:٢٥) diagram the following figure:

Syntactically, Goddard (١٩٩٧:١٥٦) states that the verb *COME* is more intriguing than the verb *GO* in the sense that there are certain constraints on the use of the verb *GO*. As far as the preference is concerned, the verb *COME* is more flexible. Tense, mood, voice and aspect are general factors that play a vital role in the concept of acceptability. The choice between *GO* and *COME* is determined by the inherent features of each verb.

The verb *come* is followed by another verb immediately (Bjorkman, ٢٠١٤:١) expected him to come visit again soon.

Pawley (٢٠٠٦:٨) points out that the verb *come* are among those verbs that are compatible with other words.

Structurally, *come* is immediately followed by a second verb (Bjorkman, ٢٠١٤:١).

١) I expected him to come visit again soon.

Norde (٢٠٠٩:١٤٠) Bjorkman (ibid:٢) agree that the motion verb *come* can be used in subjunctives.

٢) Birds will come play in your birdbath.

٣) I wish he could come with us.

In perfect participle case, *come* cannot be followed by bare infinitive or by a regular verb (ibid:٦).

٤) Helen has come visit/visited her grandmother only twice.

٥) Helen has come put the vase on the stand.



Verbs like come and go, whose usage is dependent on the speech situation, are known as deictic verbs (

My parents are coming to my graduation.

For showing sympathy and politeness, as Radden and Dirven (٢٠٠٧:٢٤) sees, the verb come is used substitutinally with the verb go.

٦) I'm coming to your graduation

Come is also integrated with process verbs that demands changing of a state (ibid:٢٧٤).

٧) Our dreams have come true. [expected and pleasant change]

Rhetorically, come may be used in zero dimension (ibid:٢٢٠).

٨) Where has your birthday come from?

Langacker (٦٨: ٢٠٠٨) differentiate between come and arrive in the sense that the former requires full motion, while the latter focuses on the point of reaching only.

One of the constrains of the verb come is that it cannot be constructed with more than two word sequences (ibid:٤٠٢).

٩) Come see this.

Another constrain is that it cannot be passivized once being combined with particles (٢٩).

١٠) He will come into a fortune (× A fortune will be come into.)

Walker and Elsworth (٢٠٠٤:٥٤) mention that verb "come" is used to express a plan which is arranged previously.

١١) Hes coming back in ten years.

To generalize the idea, they add that it is preferable to use the verb come in present continuous.

Seaton and Mew (٢٠٠٧:١٤٠) affirm that come give a sense of direct request.

١٢) Come back soon!

Downing and Locke (٨٤:٨٨:٢٠٠٦) note that come is one of the verbs of occurrence which is followed by specific adjectives

١٣) The label has come unstuck.

Structurally, come is a generic which can be compatible with another verb (Pawley,٢٠٠٦:٨).

١٤) I expected him to come visit again soon.

Come is one of the light verbs (Chatterjee, ٢٠١٢:٤٨).

Pope (٢٠١٥:١٩) notes that the verb come is one of the multi-meaning verbs which has more than one meaning. He adds that come is widely common in spoken language than written one (ibid:٤١).

The verb come, as Nelson (٢٠٠١:١٦٤) sees, is used in imperative structure.

١٥) Come in.

Having several names, come is one of the verbs of occurrence (Downing and Locke, ٨٥:٢٠٠٦).

It is also considered as one of the linking verbs which "functions as pure intransitive or be followed by a Locative/ Goal Complement (ibid:٨٨).

١٦) The label has come unstuck.



Biber (١٩٩٩:٢٠٦) and Downing and Locke (٢٠٠٦:٢٣١) agree that there can be structured with the verb come. Downing and Locke (ibid) state that "adverbs such as up, down, in and deictics such as here, there and then are commonly followed by verbs of motion such as come". (٢٣١).

١٧) Here comes the bus.

Swan (٦٨:١٩٩٥) confirms that the verb "come" requires movement "to a place where the speaker was or will be."

١٨) What time did I come to see you.

Imperatively, come can be employed to express invitation (Eastwood (٢٠٠٢:)

١٩) Come to lunch with us.

Formally or in literary style, there can be the subject of the verb come (Eastwood, ibid: ٥٩).

In informal British English, Eastwood (١٤٧:٢٠٠٢) highlights that "the form come and is used rather than come to.

٢٠) Come and have a look at this.

Eastwood (٢٠٠٢:) states that the formulae (come + active participle) is used "to talk about some activities away from the home, especially leisure activities."

In a phrasal construction, come can be accompanied with the preposition (up) to implies the meaning of suggestion (Murphy, ٢٨٨:١٩٩٤).

٢١) She is always coming up with new ideas.

With some outdoor activities, Biber et al. (١٩٩٩:٣٢٦) affirm that the verb come can be followed with '-ing' form to indicate a sense of invitation.

٢٢) Come dancing this evening.

Biber et al. (١٩٩٩:٢٠٨) mention that come is one of the process verbs.

- My shoelaces have come undone.

Suzuki (٤) affirms that come is among those high-frequency verbs English verbs UZUKI

In Arabic, ١٩٧٩:٧ (الاحمدي) states that (أتى) is a trilateral verb that is followed by an object.

Either positively or negatively, ٥٠٢ H.:٩ الاصفهاني (١٩٩٩) points out that (أتى) is a voluntary verb. It has several metaphorical indications which can be summarized as follows:

- ١- Reminding ﴿ وَلَيْسَ أَتَيْتَ الَّذِينَ أَوْتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتِهِمْ ﴾ (البقرة: ١٤٥)
- ٢- Promise and Threat ﴿ أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَمَا يَأْتِكُمْ مِثْلَ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْتَهْتِمِ الْبِأَسَاءِ وَالضَّرَاءِ وَزُلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ ﴾ (البقرة: ٢١٤)

٣ - Sexual Relationship (is used euphemistically to avoid embarrassment) :

- ﴿ نَسَاؤُكُمْ حَرَّتْ لَكُمْ فَاتُوا حَرَّتْكُمْ أَنَّى شِئْتُمْ ﴾ (البقرة: ٢٢٢)
- ٤ - For Showing Challenge ﴿ ثُمَّ ادْعُهُنَّ يَا تَيْبُكَ سَعِيًّا ﴾ (البقرة: ٢٦٠)
- ٥ - Glorification ﴿ وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيْبَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ﴾ (البقرة: ٨٧)
- ٦ - Irony ﴿ أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ ﴾ (البقرة: ٢٥٨)



١,٢ The Verb "Come" as a Phrasal Verb

Being combined with other words, expression, and idioms, the verb "Get". As McCarthy O'Dell (٢٠٠٤:١٦) highlight that come is considered one of the phrasal verbs that has different meanings. The following table illustrates the most common words and expressions that can be associated with the verb come.

Phrasal Verb	Meaning	Example
- come along	Arrive at a place	٢٨. Tom really gets around, doesn't he?
- come apart	To be successful	٢٩. Its very difficult to get a head now days.
- come around	To leave or escape	٣٠. Get away! I am sick of your face.
- come out	To recover or retrieve	٢١. I get my health back after taking this pill.
-come out	To survive financially	٣٢. Sally gets by on just \$ ١,٠٠٠ a month.
-come out	To enter a car, bus, or train	٣٢. Common, get in? Lets go.
-come out	become	
- come up against		
-- come across		
-- come to		
-come down		

١,٣ Assessing the Translation of the Verb COME in some Selected Quranic Texts

Several Quranic verses are stated in this section and three different translations are chosen to show the diversity in translating the same text.

Text -١-

﴿أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ﴾ (النحل: ١)

[Ali] (Inevitable) cometh (to pass) the Command of God: seek ye not then to hasten it:

[Pickthal] The commandment of Allah will come to pass, so seek not ye to hasten it.

[Shakir] Allah's commandment has come, therefore do not desire to hasten it

Threatening people, the torture caused by separation from God is approaching. This scenario shows the dreadful event which is inevitable (الطباطبائي، ١٩٩٧ /Vol.١٢:٢٢٣).

There are deliberate attempts to make use of literal translations by the three translators. Generally, their renditions fail to match the underlying meaning which exists in the Qur'anic discourse.

Text -٢-

﴿حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ﴾ (النمل: ١٨)

[Ali] At length, when they came to a (lowly) valley of ants.

[Pickthal] when they reached the Valley of the Ants.

[Shakir] when they came to the valley of the Naml.

١٩٩٢:٧٥٤) الانصاري) comments on this verse stating that seeing the approaching army, an ant warns all the others



in order not to be crushed by Solomon's army. Here the verb (اتى) carries the meaning of passing.

Relaying on the superficial meaning, Ali and Shakir ignore the fact that there is a deep meaning that lies behind the surface one. Pickthal, on the other hand, makes use of the verb reached which implies motion or time passing. His translation seems neater and more efficient than Als and Shakirs. Pickthal's choice of this approximate verb represents his professionally in translating this particular verb.

Text -٣-

﴿ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴾ (الاعراف : ٨٠)

[Ali] "Do ye commit lewdness such as no people in creation (ever) committed before you?

[Pickthal] Will ye commit abomination such as no creature ever did before you ?

[Shakir] What! do you commit an indecency which any one in the world has not done before you?

To be used of doing lewdness, homosexuality destroys the harmony and the very social fabric of the society. Such sinfulness has been practiced by Luts' group. Their misdeeds have been mentioned in the Quran euphemistically in order to mitigate the speech. To be condemned in all societies and religions, all the three renditions are acceptable. Shakir, Ali and Pickthal are aware that this act is strictly forbidden in every form.

Text -٤-

﴿ قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴾ (الانعام : ٤٠)

[Ali] "Think ye to yourselves, if there come upon you the wrath of God, or the Hour (that ye dread), would ye then call upon other than God?-

[Pickthal] Can ye see yourselves, if the punishment of Allah come upon you or the Hour come upon you, (calling upon other than Allah) ?

[Shakir] Tell me if the chastisement of Allah should overtake you or the hour should come upon you, will you call (on others) besides Allah, if you are truthful?

Without any delays, God's punishment is about to come, this text shows that there is still an opportunity for repentance (١٩٩٨، ابن كثير/Vol.٢:٢٢٨). The three translations are acceptable, since the translators catch sight of the meaning of the word اتى which includes God's torment that comes upon the disobedience. Ali employs the archaic word wrath. He thinks that using archaic words may add a sort of originality to his rendering.

Text -٥-

﴿ هَلْ أَتَاكَ حَدِيثُ مُوسَى ﴾ (طه : ٩)

[Ali] Has the story of Moses reached thee?

[Pickthal] Hath there come unto thee the story of Moses ?

[Shakir] And has the story of Musa come to you?

According to (السيوطي ٢٠٠٢:٢١) the verb (اتى) here indicates hearing. The translators are inaccurate in their renditions. The metaphorical sense of the verb (اتى) is lost. Such weaknesses in their renditions accentuate their inability to master the act of speculation in the current verse. Penetrating into the depth of the texts, translating any word involves more than mere change the surface meaning .



Text -٦-

﴿كَمْ آتَيْنَاهُمْ مِنْ آيَةٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾ (البقرة: ٢١١)

[Ali] how many clear (Signs) We have sent them. But if any one, after Gods favour has come to him, substitutes (something else), God is strict in punishment.

[Pickthal] how many a clear revelation We gave them! He who altereth the grace of Allah after it hath come unto him (for him), lo! Allah is severe in punishment.

[Shakir] how many a clear sign have We given them; and whoever changes the favor of Allah after it has come to him, then surely Allah is severe in requiting (evil).

God sends His signs to people so as to believe Him. Seeing Gods signs and ignoring them deliberately, here, people deserve Gods punishment (٢٠٠١، الطبري/Vol.٢:٦١٦). One of the figurative uses of the verb is seeing. Ali, Pickthal and Shakir search aimlessly to employ synonyms. None of them pick out the accurate lexical item. They do not take notice of the hidden meaning.

٣. Conclusions

The study ends up with the following conclusions:

- ١ - The metaphorical extensions of the Arabic verb "come" is problematic in translation. To put it another way, the context in which words occur is important in guessing the meaning of the word.
are possible
- ٢ - It is noticed that cultural barrier is the salient feature which challenges translation of the Holy Quran. translators fail to translate the verb under discussion as correctly, appropriately and equivalently as it should be.
- ٣ -It is suggested for translators to take cultural dimension as their starting point.
- ٤ - The more unfamiliar the meaning of a word is, the more difficult the rendition will be. In other words, it can be confirmed that cultural discrepancy causes semantic gaps that cannot be easily plugged in translation.
- ٥ - One of the obstacles that challenge translators of the Qurānic texts is that many words have a number of different meanings (i.e. being Multi-Meaning Words).
- ٦ - To enrich their translations, translators need to make a sort of compromise between the two languages.

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